

THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

Vol. XI

LUDHIANA:—July 26th, 1907.

No. 30

FOREIGN TELEGRAMS.

London, July 17.

In the House of Commons Mr. Rees asked whether it was intended to take action with reference to an inflammatory pamphlet entitled "Rack taxing in rural India."

Mr. Morley replied: I believe that the pamphlet was circulated by a Member of the House for the instruction of his colleagues, and I am content to leave it to their judgment.

Reuter's correspondent at Tokio telegraphs that the newspapers make practically no comment on the incident of the alleged spies in America.

Korea is absorbing attention.

Reuter, telegraphing from Teheran, states that the allegation that a Mussulman woman was detained in the Jew's quarter nearly led to a massacre, but the authorities intervened in time.

About twenty Jews were wounded.

London, July 16.

Sir Joseph Ward announced that an education test would be imposed on Chinese in addition to a poll tax.

London, July 20.

A telegram from Seoul states that the Korean troops mutinied and fired a volley into the police station. They were joined by the populace and attacked some Japanese.

Twenty-five Japanese were killed and wounded. The Korean casualties are unknown.

The Japanese are patrolling the place.

Commenting on the situation the *Morning Post* says that the abdication of the Emperor will tend to benefit Korea and that the prestige of the Japanese as a ruling race will depend largely on the spirit in which they discharge their responsibilities in Korea.

The *Tribune* confesses that it is to be hoped that happier results will come from Japanese influence.

Daily News says that the Korea pays sharply for resisting the manifest destiny of her powerful neighbour.

The *Daily Telegraph* says that the Emperor has suffered as the result of incredible folly, and that the complete Japanisation of the country is only a question of time.

The *Standard* says that the abdication is due to the Emperor's own persistence in feeble intrigue and that it is absurd for the Emperor to assume the airs of an independent sovereign.

The *Daily Mail* hopes that the Korean complaints and abuses will not pass unheeded by Marquis Ito and the Japanese Government.

The *Times* says that Japan has a long up hill task in Korea, but that statesmen like Marquis Ito and Baron Hayashi will not repeat the mistakes into which inexperience led the Japanese in 1894 and 1896.

An apparently inspired Berlin telegram to the *Koelnische Zeitung* considers that Korea is now completely forfeited to the Japanese. The action of the Japanese is perfectly justifiable from the Japanese standpoint.

A telegram from Seoul states that an enraged mob consisting of a thousand persons attacked and burned the residence of the Premier.

London, July 21.

A telegram from Seoul states that a mob of 2,000 people, after

listening to harangues at the Temple of Heaven, marched to the houses of the Cabinet Ministers, sacked and burned them and made a determined attempt to massacre the Ministers. The Japanese guards at the Ministry of War fired and many were killed. Japanese police with artillery dispersed the mob at the Premier's house, and the Ministers escaped.

Japanese troops now garrison the palace.

A fresh regiment has arrived from Pingyang.

The enthronement of the Crown Prince was performed yesterday morning.

Marquis Ito, many Japanese and the Consuls-General were received in audience by the new Emperor.

A plenary meeting of The Hague Conference has approved of the adaptation of the principles of the Geneva Convention to maritime warfare.

Count Nelidoff congratulated the Conference on his first result.

Sir Sydenham Clarke succeeds Lord Lamington.

London, July 22.

Reuter's correspondent at Seoul telegraphs on the 21st July that much apprehension is felt for the safety of the Japanese in the interior when the abdication becomes known.

General Hasegawa has only 2,300 troops and the number is wholly inadequate.

The Korean regiment which furnished the mutineers who fired on the police station and attacked the Japanese has refused to hand over its arms and ammunition and the Japanese are unable to compel it to do so pending the arrival of reinforcements which are on the way from Shimonoseki.

Civilian agitators frequently harangue the Korean troops who possess ninety thousand rounds of ammunition.

The first edict of the new Emperor orders the punishment of the deputation to The Hague Conference.

A telegram from Tengier states that the mission of Shereef Wazan, who was deputed by the Sultan to use his influence with the mountain tribes to secure the release of Sir Harry MacLean, has entirely failed and has returned to Hloazar.

It appears that Raisuli's influence with the tribe is greater than the Shereef's.

A telegram from San Francisco states that the steamer *San Pedro* collided in a fog with the steamer *Columbia* bound for Portland.

The *Columbia* sank and about 100 people were drowned. Eighty were saved.

Turkish troops exterminated a Bulgarian revolutionary band near Pevlope, killing 47.

The Turks sustained sixteen casualties.

Similar encounters on a smaller scale occur almost daily in Macedonia.

London, July 23.

The *Times* publishes a letter from the Maharaja of Bikanir of upwards of two columns in length stating clearly and completely the position of the Indian Princes.

It begins by quoting a paragraph from Whitley's article in *Blackwood's Magazine* for May, and declares that the sweeping assertions therein constitute a gross libel on the Princes and Chiefs of India and are most unjust and inaccurate.

EDITORIAL NOTES.

The Sunday School Examination that has just been held calls to mind again the fact that India is a land of examinations, the purpose of which is to give some definite information as to the qualifications of the candidate, but which in many instances unfortunately fail of their end. The purpose of these remarks is not to criticise the examination on last Saturday, but simply to express the editor's fervent longing for some method of finding out what a candidate has by way of stored up knowledge, not merely what he has, as it were, in the "show cases" of his mind. As a superintendent of a Sunday school one has many opportunities of observing how some boys and girls may come regularly to class and give faithful attention to the teaching of the lesson, and yet for lack of a ready memory may fail to do well in the annual test. The teacher is convinced of the genuineness of the pupil's interest, and yet there is no way of preventing mortification in the young mind when, at examination times, some clever parrot who has memorized everything in a few short weeks steps in and wins a certificate that is unattainable for the dull but faithful student. The All India S. S. Union is a most admirable institution, and we are very glad to see, as the appended communication from Mr. Burges will show, that the work is being extended into other lands, but we wish heartily that there were some means of doing justice to the less gifted pupils in our schools, as well as the clever one's.

BRIEF STATEMENT ON ARRIVAL AT I.S.S.U.
HEAD QUARTERS FROM CHINA.

Many will be interested to hear how the China Centenary Missionary Conference favoured the proposal to establish a Sunday School Union on similar lines to our organisation here in India. It is a matter for much rejoicing that the proposition was heartily received, and by unanimous vote, adopted.

A General Committee of 19 persons was formed and these will represent the denominational and provincial Sunday School interests of China and her dependencies. An Executive Committee was also appointed to carry out the details.

Steps has already been taken to secure the services of a first grade man as the General Secretary. Prayer is requested that the choice may be in harmony with God's will. £600 per year will be required from the Home Lands in addition to all that it will be possible to secure on the field. Interested friends subscribed over £250 at the Conference and there is hope that the permanent financial support may soon be guaranteed. This too should be the subject for thanksgiving and prayer.

During my brief stay in China I lived a strenuous life. In the Conference itself, in Committees, interviews, and in visits to some large but accessible Chinese cities, I was able to tell the story of the I.S.S.U. and help somewhat in the initial stages. I shall always feel thankful that I have had the privilege of rendering this small service.

My wife, notwithstanding the hot season and a severe illness, has held things together in the Central Office. The help of many friends, local and provincial, is much appreciated.

Thankful for all blessings vouchsafed I now take over my former responsibilities.

Sd. RICHARD BURGESS.

I.S.S.U. Head-Quarters,
Jubbulpore, C. P.
10/7/07.

THE SITUATION IN JAPAN.

BY PAUL B. NAGANO.

Never has there been such a wide awakening in the countries of the Far East as there is now. Never has Japan so truly realised her capacity as now, nor has the world at large known it. The Eastern nations have been looked down upon as inferior in civilisation, and they themselves admitted that to a certain extent.

But now, as Japan got the victory over one of the most powerful of the Western nations, and practically proved that she was by no means inferior both in the capacity to fight and in the matter of civilisation, she herself is beginning to reach forth to her future possibilities, in other words, is widely awakened to activity in every department.

China also has been awakened by her neighbour from her long sleep, and is sending forth her prominent young men to Japan. It is a well-known fact that there are some sixteen thousand Chinese students in Tokyo, who are practically representing all the districts of China, and who will be the leaders there in the future.

India, too, is looking to Japan. Japanese are greeted by the Hindus with enthusiasm. It was only the other day, when I went to the Student's Union in Edinburgh, that a Hindoo gentleman recognised me, and came and began to speak to me in a most enthusiastic manner, and said: "We are most thankful to you. You have taught us that the Eastern nations have the capacity to rule for themselves, and, in everything, need by no means be inferior to the Western nations, &c.," and he is only one instance of many who are feeling like this towards Japan.

Then Korea is under the influence of Japan. Then, again, we have heard of some stir in the Philippines, though not so much as in the other countries mentioned.

And the key is in Japan. Everything she does will be

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copied to a great extent by those countries, either bad or good. It is a crisis for all Eastern nations.

As for the religious tendency, the old religions are losing hold of the people in Japan. It is only a matter of form, of custom or tradition, and not real belief except among ignorant and superstitious people. One of the leading Buddhists in Japan said: "It seems to be almost impossible to revive Buddhism" (to say nothing of other religions in Japan, much inferior in their influence,) "and yet there has been no time when we wanted religion so much as now." No, there has been

NO TIME WHEN WE WANTED RELIGION SO MUCH AS NOW!

But it is not merely religion that is wanted. That would only superficially meet their need. Their need is really a living God and Saviour. That is what their hearts are thirsting for; but they do not know it. It is not for mere idle curiosity that they want religion; it is a question of life or death with many of them. For there are some who go so far as to commit suicide from no other cause than the impossibility, as it seems to them, to find peace and to have power over their sinful inclinations. I do not mean that those who thus committed suicide were degraded; no, they were outwardly some of the most intelligent young men, of good conduct.

Some wondered and said: "Is there any need to send out missionaries to such a civilised country as Japan?" It is true that she is one of the civilised countries; and it is true, too, that most of her young people can write and read. But it does not make any difference about her need of God. Or perhaps I may say, it makes this difference—it makes the darkness much, much darker, the misery more miserable, when we face it with enlightened intellect. There is little place left in the enlightened mind for any false hope in the trust of idols, because it sees the folly to idol-worship.

There are three ways open before those awakened, thirsty ones to take. They must find God, or make an end of life with its sin and misery. If not, they must get hardened and become quite indifferent.

Once I met a young man of high rank, to whom I began to speak about the soul. He said: "I, too, had got so miserable, and thought of committing suicide because I was so tired of life. But then I thought that this must be the fate of every man, and the only way to be happy is to put up with it as best we can; and then I again thought—If I live at all, I would do my best, and then I must be satisfied. I am doing my best, and I am quite satisfied with myself."

But still there are many crying for help. Must they be left to make an end of life? must they left to be hardened? or shall they find God? Thank God, their cry has reached God at the throne of grace, and He has called His servants

out there. General Booth is out there, and received a most enthusiastic welcome. Mr. Gregory Mantle will soon arrive. Mr. Litchfield will soon follow him; and the International Conference of the Y.M.C.A. has been held there. God is giving an opportunity. But listen to the testimony of God's Word: "When Moses held up his hand . . . Israel prevailed; and when he let down his hand, Amalek prevailed." (Exodus xvii. 11). Will the servants of God prevail out in the field, or the enemy? It depends upon the lifted hands before the throne of grace. A young Japanese Christian wrote to a friend of mine. "If you fail, it is our responsibility that we have not prayed enough." "Because (of) the hand upon the throne of the Lord, the will have war with (the enemy)" (Exodus xvii. 16, marg.). Will that be so?

Remember the key!

The key of the East is in Japan.

—Bright Words.

THE DOORS ARE OPEN EVERYWHERE.

Perhaps never in the history of any nation has there been a greater need for prayer, real intercessory prayer, than there is at the present time for Japan.

On account of the wonderful success in the late war, it has been assumed, in our own land, that Japan is almost a Christian nation; but this is far from being the case. Japan is still a dark, heathen nation, and Christianity is not making the progress there that it should. There is much of the "New Theology" and higher criticism in the churches, and the people, in many instances, are asking for bread and are receiving a stone.

In the whole land, there are but about 50,000 nominal Protestant Christians, yet the population of Japan is nearly 50,000,000. It would seem as though the evil one were concentrating his forces upon this island empire, realising full well that the conversion of Japan to the true and living God would practically mean the conversion of the whole of the Far East. This land, with her thousand missionaries, has only 50,000 nominal Christians, and yet Corea, with a population of only 17,000,000, and only about 100 missionaries, has to-day something like 80,000 Protestant Christians.

And Japan is a land to which Great Britain is at present allied. This nation of ours, of which we may for many reasons be proud, is to-day allied to one of the heathen nations of the world, and those of us who love the Lord Jesus Christ must surely see that one reason why God has allowed this alliance is that we may use the opportunity to lead this people into the Promised Land.

On the other hand, if Japan is still in heathen darkness, there is on every side inquiry for the true and living God. Not only is this so amongst the poor, who, as of old, always hear Him gladly, but amongst the middle classes, and



amongst the educated. Amongst the students there is a throwing-off of their heathen traditions, and they are inquiring for something better.

It cannot be too seriously borne in mind and taken to heart that there is great danger, if England and America do not rise to the wonderful opportunity which presents itself at the present time, that Japan will go over to infidelity, on account of the large amount of atheistical literature with which the land is at present being flooded, or to Unitarianism, which is preached in many of the churches of Japan to-day.

In visiting many parts of Japan I have found that the fields are "already white unto harvest," and that in no country in the world is there such an inquiry after God. The doors are open everywhere for the preaching of the Gospel—in the street, in the hall, in fact, everywhere, as there is no opposition of any kind. The difficulties are so entirely different from those one has to contend with in India, on account of caste, and in China, on account of opposition by the official classes. All over Japan there is no opposition of any kind, either from the Government or from the official, or from the people. One comes into contact with inquiring souls on the tramcar, in the railway-train, on the steamboat, in the navy, in the colleges—both professors and students—all are desirous of coming into touch with the living God.

The present need is for men and women who are in living touch with the Lord Jesus, and who are clothed with the power of the Holy Ghost, who know how to lead those who are oppressed with the sense of sin to the great Burden-bearer. We, in the Homeland, should concentrate our prayer at this time for a general outpouring of God's Holy Spirit upon the missionaries, upon the pastors, upon the evangelists, and upon the members of the churches in Japan, so that they may be set on fire to gather into the Kingdom a people who are at present inquiring for God.

During the month of August, the Keswick deputation, the Rev. Gregory Mantle and the Rev. George Litchfield, will, D.V., be holding Conventions for the deepening of the spiritual life in the following places:—

From the 3rd to the 9th, Karuizawa.

From the 12th to the 18th, Gotemba.

From the 22nd to the 27th, Arima.

In these meetings there will be gathered together missionaries from our own land and America, pastors, evangelists, and church-workers from all parts of Japan; and if we in the Homeland are only prepared to lay hold upon God in real intercessory prayer, a fire should be kindled through these Conventions that shall never die out.

We have God's promise:—"I will pour out My Spirit upon all flesh." Oh, that we may expect and believe for a

great outpouring of His Holy Spirit during this year on this island empire!

W. H. ROBERTS TREDINNICK.

Japan Evangelistic Band,

"Morlande," Pureley, Surrey.

THE BIBLE IN JAPAN.

The British and Foreign Bible Society, which works in conjunction with the National Bible Society for Scotland in Southern Japan, reports a record year in 1906, so far as sales by colportage are concerned, the figures being 94,430, as against 46,631 in 1905. The total circulation of the agency shows a decrease in comparison with the previous year, but this does not indicate that there is a lessened demand for the Scriptures in that country; quite the contrary. The apparent decrease of total circulation was inevitable with the close of the war, when large free grants of Gospels were no longer needed for the troops. As a matter of fact, there were 576 more Bibles and 8,148 more Testaments sold by the British Bible societies in Japan in 1906 than in 1905.

One significant feature of religious progress is the recent establishment of a special Chair of English Literature in the Imperial University at Tokio, and the sanction of the English Bible as its leading text-book.

One of the most cheering features of Bible work in Japan is the demand for the New Testament or the Bible, in preference to a single Gospel or other Portion. A Japanese Testament, which costs the Bible societies seven sen to produce, is sold for five sen—which is equal to five farthings—and this Book is exceedingly popular.

The Bible societies employed 68 colporteurs last year in Japan, of whom 27 worked continuously throughout the year.

Some important work has been done by the sub-agent and colporteurs at the Industrial Exhibition held last year at Saga, in Kyushiu, when large sales were effected among the crowds attending the exhibition from all the districts around. The Bible workers also canvassed the town of Saga, and on one day alone sold over 120 copies. It was also decided to canvass Osaka, a city of over a million inhabitants; and over 22,260 copies of the Scriptures were sold in this city alone.

The native Christian colporteurs endeavour as far as possible to visit all the outlying districts, where Christian workers do not so easily penetrate. As an example, the work of two Bible men may be mentioned, who visited many of the islands of the inland seas in a sailing junk, in order to bring God's Word to the population of poor farmers and fishermen.

One of the societies' European sub-agents visited Manchuria, where he met with great success selling Scriptures among the Japanese who have settled in that country. A Japanese colporteur also visited Formosa to circulate the Bible among his fellow-countrymen in that island.

Many interesting letters have come to hand, show-

ing how the unexpected pl of these, whi colporteurs:-

"I am g sown has bro Machi, Kochi, the selling o He said he co the following from Uwajim from here br After he came six times, a One day he s too many g You must be gether my pa that he com read in the T

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ing how the Word of God is bearing fruit in the most unexpected places. We have only space to quote one of these, which was received from one of the Japanese colporteurs:—

"I am glad to inform you that the seed you have sown has brought forth rich harvests. At Nakamura Machi, Kochi, Pastor Aoki and I were speaking about the selling of Bibles when travelling upon steamers. He said he considered it very important work, and gave the following instance of its results. When returning from Uwajima, a man who lives about twelve miles from here brought a New Testament upon the steamer. After he came home, he read the Book through five or six times, and found out the true God, Jesus Christ. One day he said to his wife: 'We are not to worship too many gods. We must believe in only one God. You must believe in only one God. I shall gather together my paper gods, and put them on the fire.' After that he commenced to pray the Lord's Prayer, and to read in the Testament daily.

"Later the village officer came to his house and said: 'I think your actions for some time have been different from usual. What are you doing?'

"He answered the officer: 'I have this Book, which I bought on the steamer on my way from Uwajima, and I have read it many times. It is the best Book in the world. I have found out the true God.'

"Will you let me see that Book?' said the officer. 'Oh! this is *Yasu-no-hon*.' (It is the Jesus Book.) 'You must not believe. You stop, stop.'

"The man answered: 'You study this Book? Do you know Jesus Christ?'

"No, I do not.'

"Oh! you do not. Before, I thought the same as you. You must study this Testament. I shall never give up my faith unless a more excellent god than Jesus Christ comes to me. Then I will give it up.'

"This man never heard an address nor had a teacher. He studied the Book alone—only a five-sen New Testament.

"Jesus said: Verily, verily, I say unto you, He that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

F. KLICKMANN.

The Japanese Consul at Newchwang states that:—
"From a business point of view the merchants realise that the benefits of the Young Men's Christian Association far exceed the cost. They are unable to keep their employees straight, and the strange thing about it is that the best educated men generally go farthest astray. The Army Association has worked a marvelous change of front on the part of the officers towards Christianity. They now recognise that the more earnest Christian a man is the better soldier and patriot he is."

On Tuesday a company of Friends made their way to Kamakura, the ancient capital of Japan, about an hour and a half's ride from Tokyo, on the Sagami Bay, and there duly gazed at the "Daibutsu," or Great Buddha, the finest statue in Japan, of which it has been said that "no other gives such an impression of majesty, or so truth symbolises the central idea of Buddhism—the spiritual deace which comes of perfected knowledge and the subjugation of all passion." Certainly, as seen from a distance of a hundred yards or so, the great image, which has a height of nearly 50 ft., wears an aspect of much calm; but studied close at hand, the expression of the mouth is disappointing, and seems to speak more of passion suppressed than of peace secured. The lines of faith, hope, and love are wanting in it, which give such sweetness to many a work of Christian art. This, at least, is the impression left on the mind of the writer after a first view, but to be fully appreciated, it is said, the Daibutsu must be visited many times

—JOHN LAWRENCE *The Friend*.

SATURN'S NINTH MOON.

Under the heading "The Vindication of Phœbe," Garrett P. Serviss writes in *Collier's Weekly* (August 27) on the interesting discovery by photographic methods of a ninth satellite of the planet Saturn, which he now regards as confirmed, although it has not hitherto been generally accepted by astronomers. Says Mr. Serviss:

"In 1899 Prof. William H. Pickering, of the Harvard Observatory, found on his photographic plates . . . a delicate image, unperceived before among the followers of the great planetary mogul, but showing unmistakable indication to their common master.....

"Comparison of a large number of plates, all showing the image of the retiring little stranger, convinced Professor Pickering that it must be a satellite of Saturn, and accordingly its discovery was announced, and a little later Phœbe was astronomically christened.

"But hers was not the fortune of some great new planets like Uranus and Neptune, immortalizing their discoverers and filling books with their fame. On the contrary, from the beginning Phœbe was generally rejected. Many astronomers, as politely as possible, declined to believe in her existence. They could not see her—that was confessed. She was beyond the reach of telescopes; only the singular power of photography to picture celestial things invisible to direct vision had been able to reveal her. Yet Professor Pickering felt sure of his ground. The shifting positions of the image on the plates, never departing beyond a certain distance from Saturn, were convincing evidence, and from them the orbit of the new satellite could be deduced. Approximate elements of the orbit were calculated, and Phœbe was found to be by far the most remote member of Saturn's system, her path lying at a mean distance of nearly



eight million miles from the center of the planet, and her period, or the time required for her to make a single circuit around her master, being about a year and a half.

"Still, notwithstanding the great interest awakened by the original announcement of the discovery of Phoebe, and notwithstanding Professor Pickering's continued confidence in his results, the opinion gradually spread that the case was very doubtful, until at last it practically ceased to be discussed, and if Phoebe was referred to at all it was generally in such phrases as: 'The alleged ninth satellite of Saturn,' or 'Pickering's supposed moon.' The astronomer is the most rigid of judges when the light is dim.

"But at length vindication has come. Early in July of this year Prof. E. C. Pickering, the director of the Harvard Observatory, sent out to astronomers a bulletin in which not only was the existence of Phoebe reaffirmed upon fresh evidence, but the places which she would occupy on certain dates in the near future were pointed out, so that anybody who had the instrumental means and the desire to do so could follow her motions for himself. Nothing is more convincing than the power of successful prediction.

"With the aid of a long series of photographs made at the Arequipa Observatory in the Peruvian Andes the actual path of Phoebe has been traced from April 16 to June 9, 1904, and a new and more correct ephemeris of her orbit calculated.

"Accepting Phoebe, as it now seems certain that we ought to do, as an actual satellite of Saturn, the very interesting question arises: 'Whence did she come—is she a captive, or an original member of the family of the ringed planet?'

"It is to be noted that her distance from Saturn is relatively very large—nearly eight million miles. The most remote of the eight formerly known satellites of Saturn, Japetus, is 2,225,000 miles away, and the nearest of them, Mimas, is only 127,000 miles from the great planet's center, or less than half the mean distance of our moon from the earth. Being so distant, Phoebe requires about eighteen months to make the journey around her orbit, while Mimas takes only twenty-two and a half hours, and Japetus seventy-nine and a half days. Thus it is evident that Phoebe's relations to Saturn are in one sense less intimate than those of any other of his satellites.

"But it must not be supposed that his control over her is imperfect. She can not get away from him without some interference far more powerful than any that the present constitution of the solar system would admit of. Owing to his comparatively great mass, and his distance from the sun, Saturn governs a vast extent of surrounding space. Mathematical calculations have shown that our globe could not permanently retain a moon at a greater

distance from its center than 620,000 miles, while the giant force of Saturn would enable it to master a satellite more than three times as remote as Phoebe, or in round number 27,000,000 miles from his center.

"This breadth of Saturn's empire suggests that Phoebe may really be a captive moon. There can be little doubt that our moon was born from the earth, and that many of the other moons in the solar system, such as the four principal satellites of Jupiter, and the immense multitude of little bodies constituting Saturn's rings, have had a common origin with the planets around which they revolve, but with Phoebe the case may be different. It has been suggested that the two little moons of Mars and the fifth satellite of Jupiter may be captured asteroids, or comets, turned into moons, and this suggestion would appear to be particularly appropriate for a body like the new satellite of Saturn. But only a long series of careful observations can settle the question. In the mean time the claim of Phoebe's recognition as a regular member of our great system of worlds and moons, a true subject of the sun, the submitted to the immediate dominion of his vassal Saturn seems to have been established beyond dispute."

HARMELESS (?) BEER

"Take some beer—good wholesome beer or ale. Its appetizing, its nutritious and it hurts nobody." How often do we hear this advice from well-meaning but deluded friends. How many thousand times has this old lie regarding the innocence and the virtue of beer been exploded only to confront us again with the brazen impudence of its satanic sire. Once again we beg those to whom these seductive pleas for the foaming beer may come that they cease from the instruction that causeth to err and heed the true testimony of science and experience.

"I think beer kills quicker than any other liquor," says an old physician. "My attention was first called to its insidious effects when I began examining for life insurance. I passed as unusually good risks five Germans—young business men—who seemed in the best health, and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable disease. On comparing my experience with that of other physicians, I found they were all having similar luck with confirmed beer drinkers, and my practice has since heaped confirmation on confirmation."

We are happy in our Savior's love, though all former friends may forsake us; for we know what and whom we have obeyed and can give a reason for the hope that is within us. We are rejoicing in the light of his glorious truth, and are earnestly desirous that all our friends and relatives should bear the Gospel in its original simplicity and power and believe, and thus rejoice in a well-grounded hope of eternal life.

THE INDIAN STANDARD.

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church.

Published at the Rajputana Mission Press, Ajmer, price Rs. /2/4 per annum, postage included.

Editor: The Rev. F. Ashcroft, M.A. Nasirabad, C.I.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

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